

I-7



LIFE AND LIGHT

FOR

WOMAN

PUBLISHED BY THE

WOMAN'S BOARD OF MISSIONS

1908, VOL. XXXVIII.

BOSTON:
FRANK WOOD, PRINTER.

1908



GIRLS OF THE SENIOR AND JUNIOR CLASSES IN SIVAS SCHOOL. (See page 8.)

Life and Light

Vol. XXXVIII

JANUARY, 1908

No. 1

MISSIONARY PERSONALS. Miss Ruth Porter Ward, second daughter of the late Langdon S. Ward, long the Treasurer of the American Board, left Boston on November 18th, expecting to sail from Seattle on the 29th. She goes in company with Miss Elsie M. Garretson, who returns to the girls' school at Foochow. Both are eagerly expected, and the reinforcement of Miss Ward's coming has long been sorely needed. Miss Sarah Stimpson, of Kamundongo, West Central Africa, who came home sadly worn a year and a half ago, finds a New England winter quite too severe, so she goes to Lisbon, Portugal, for the cold months, expecting to study Portuguese, the language of the authorities under whom she works, and to go on to her field in the spring. Dr. Louise H. Grieve, of Satara, arrived in New York December 1st on furlough.



MISS RUTH PORTER WARD

A LITTLE NORTHFIELD. Those who go to the Northfield Summer School for Mission Study, gain so much real help there that some of them wanted to give a touch of its good to many who cannot go. So they arranged and carried out successfully an interdenominational missionary institute, held in the Ford Building, Boston, which put into one day a little of the sort of work which fills six days at Northfield. Able leaders showed how to handle successive chapters of *Gloria Christi*, both in regular missionary meetings and in study classes, others developed methods of teaching the children, using *In Circles of Light*. Mrs. Henry W. Peabody, Mrs. C. H. Daniels, Dr. J. L. Barton, Miss Clementina Butler and Rev. J. H. Denison gave stirring addresses, and Miss Stanwood and Miss Calder told of the plan for the day and of the real Northfield. The special thought was to aid those who may themselves be leaders in mission study, and the hope was realized for the two hundred and twenty-four women of six or more

denominations who registered attendance. We hope that a similar institute will be held next year, so early in the season as to be of much value to leaders and all making out programs. Many branches might well plan for this means of giving better equipment to those who lead in mission study and who cannot attend one of the summer schools.

ADDING A STRAW. At the meeting at Worcester several women who have tried it advocated earnestly the apportionment plan, that is, the dividing among the auxiliaries proportionately to their resources the sum asked of the Branch itself. One of the speakers said that representatives of their auxiliaries assembled and decided what each one should try to raise, saying also, "We added a straw here and there where the camel could bear it." Is not here a secret for auxiliaries, and even more, for individual givers? Some are rich, many are poor; in this winter of high prices and lessened incomes, ought not the strong to help to bear the burden of the weak? If each one give a tenth, ought not the one who, out of \$5,000, gives \$500, with a remainder of \$4,500, to make good a probable deficiency in the gifts of her who, out of \$500, has only \$450 left? The richer woman has many calls, truly, but after she has supplied for herself everything that conscience can call a necessity, then let her consider if she is not well able to "add a straw" to her gifts, and so help out the treasury. The outlook for the coming months is grave. Many are out of work, and we must see that none among us suffer. High prices rule the world around, and we must not let our missionaries come to absolute want. Already, as one said at Worcester, the fifty-cent givers are doing all they can, and great will be their reward. We turn to the richer women, to those who still have an abundance for every need, and many luxuries, asking them to consider carefully if in this time of stress they cannot add so generously to their usual gifts that the treasury shall not suffer.

SPREAD OF BIBLE STUDY. Those who give to send the Bible through the world will rejoice in recent news from Turkey. We hear of groups of Jews in one city eagerly and devoutly studying both the Old and the New Testament; of Greeks in another who now show deep respect for the Word in place of former scorn. One agent has recently sold 1,300 volumes, many entire Bibles, the rest parts of it. Doctors and nurses distribute many among the Moslems. The Turks have opened public libraries in many towns, in many of which the Bible finds an honored place. In one village the headman spent every evening last winter with other men reading and discussing the gospel story, and secret gatherings for Bible study are common. One Kurd owned six, which he studied and compared, and even Roman Catholics show an interest.

OUR TREASURY Needed, before October 18, 1908, \$120,000 in contributions. Received, in the first month of our year, from October 18th to November 18th, \$4,465.90. The receipts in the last month of our year are always large, so naturally, those in the first month are small. We expect that this small beginning will grow to much larger things; may it be a steady increase all through the year!

To Have you a "secretary of literature," either with or without that title? Some woman who will be sure to send for all our new leaflets, as noticed in *LIFE AND LIGHT*, and who watches the subscription list for that magazine. Such work is useful and important. Do not fail to see that some woman, faithful, earnest, attractive—we have many such—takes this as her own responsibility.

RECENT LITERATURE. "Some Spanish Schools" is a new leaflet. Of course our friends who may be visiting Spain will not fail to find The Normal and Training School for Spanish Girls in Madrid. We suggest that the towns where are located our schools herein described be included in the tour, and the teacher encouraged by a friendly visit. Price, five cents. The convincing statement of "Enlarged Financial Needs of the Woman's Board," which Miss Helen S. Lathrop presented at the Worcester meeting, has been issued in leaflet form, and is ready for free distribution. Send to Miss Ada R. Hartshorn. The Junior Department has just issued some small colored envelopes to be used in children's bands for collecting monthly or special offerings. It is hoped that these envelopes will meet a want felt by the leaders of children's work, and that the demand will prove that some such help was needed to increase the effectiveness of the little folks' giving (postage, four cents a hundred). The American Board has sets of stereopticon slides on different phases of mission work in China, India, Africa, Japan, Turkey, Hawaiian Islands, Micronesia and Spain, which they are glad to send out to pastors, Sunday-school superintendents and others who wish to use them in the interests of the work of the Board. Each set is accompanied by a description or lecture, making it possible for them to be used by one who is not specially informed on the country presented. The only expense is that express charges shall be paid on the slides, and that losses by breakage be made good. Application should be made as long in advance of the time when they are to be used as possible, to John G. Hosmer, 14 Beacon Street, Boston.

The Prayer Calendar for 1908, prepared by the women at Chicago, and published by the W. B. M. and the W. B. M. I. conjointly, is ready. Every woman would gain, and give, a blessing in following this calendar day by day. Price, 25 cents; 30 cents by mail. Send to Miss A. R. Hartshorn.

TO OUR SUBSCRIBERS. Our recent offer to send the magazine for three months on trial has brought a gratifying response, nearly 500 women having received three numbers of LIFE AND LIGHT through the thoughtfulness of some friend. We are glad to extend the offer, and for the present it still holds good. We suggest very earnestly that when you send to us the name of your friend you also send a note to her, telling her what you have done, that you find the magazine worth while, and asking her to read the three numbers carefully. Literature is so abundant now that much that comes anonymously goes into the wastebasket unread. Spare LIFE AND LIGHT from such a fate.

During the coming year a new policy is to be adopted regarding subscriptions to LIFE AND LIGHT. If renewals are not received within two months after the date of expiration of the subscription, an inquiry whether you wish the magazine for another year, together with a coin card to facilitate the sending of the remittance, will be mailed to each subscriber, and the magazine discontinued until a reply is received. This change has seemed wise in view of the fact that during 1907 more than 1,100 subscribers allowed their subscription to run on for a year without remitting the 60 cents due. Of this number less than one third responded in any way to the notification sent them, incurring thus a money loss to LIFE AND LIGHT of nearly \$450.

THE WOMEN OF GAZALAND

BY REV. FRED R. BUNKER

(Mr. Bunker has been a missionary of the American Board in South Africa since 1891, and, with his wife, was the pioneer at the Annie Tracy Strong station at Beira.)

I AM asked to tell the readers of LIFE AND LIGHT of the women of Gazaland, Portuguese East Africa. As a witness for many years of the misery and barrenness of their womanhood and a messenger and interpreter of their dumb agony and its appeal to the compassion and helpfulness of their more favored sisters, I am glad to respond.

About sunset one evening while on a journey in Gazaland, we approached a dilapidated kraal, the huts were old and open to the weather, a general aspect of neglect was manifest everywhere, and a group of old people clad in rags approaching nudity, unkempt and dirty in person, were seen as the only occupants of the kraal. On inquiry we learned that it was a custom of the country to separate or neglect old people who had passed years of usefulness, especially if they had no relatives or friends to care for them. These old people, mostly women, outcast from the comfort and sympathy

of their kind for no fault but their age and helplessness, were turned out to die in want and misery just as though they were beasts of the field rather than heirs of Eternal Life and objects of the Great Father's love and solicitude. Most aged women in the land are subject to greater or less neglect from their own people and friends, and old age is a comfortless, hopeless,



KRAAL ON BUSI RIVER

deathlike existence of wild, weird memories and no light ahead. I have in mind pictures of many old women with wrinkled, emaciated bodies, tottering under heavy loads of wood, or dragging themselves to the hoe in the early morning with the wild look of old witches in their eyes, and their only hold on their friends the fear that they may be veritable witches and cause them trouble if offended.

Young womanhood as seen in the kraals seems a much better state. The picturesque attire, the fine strong bodies and overflowing jollity so characteristic of the race; the song and dance, the wooing and wedding; the charm of motherhood and the pride of wifedom, all, present an interesting picture to the passing traveler so that he may even report that the untrammelled life of the African woman is much more joyous and desirable than the restricted and limited and physically deformed life which her civilized sister, when a slave of fashion, may live. This may be in part true. She is a



THIRTY-FIFTH WIFE OF A CHIEF

freer animal, while young, but she is also a woman. She has a heart, and thirsts for love and appreciation like her more favored sister, and her heart-longings do not die with her youthful grace and strength. In her bosom there is a longing for that abiding, godlike life which Christ interpreted for womankind, and which faith in him will satisfy as no human relationship of law, license or lust can do. That this is true is manifested when he is presented to her as the Interpreter of her heart and the object of her love. This is as true of African women as of those of more favored

lands. But these African women have not yet met this Interpreter and Lover of their souls. Here lies their sorrow, and it takes the glamour out of the picturesqueness of their lives and leaves them a barren waste. There are many special sorrows met with by them. One girl was stolen from her girlhood home near Inhambane by Gungunyana's soldiers and taken a four-hundred-mile journey, filled with abuse, and sold to a demoniacal old witch-doctor to be his wife. What she endured with him is best understood by the fact that she fled from him to sleep and starve in the fields with the lion, leopard and hyena as preferred companions. After three days in the fields she heard of our mission station at Mt. Silinda and fled to it. And there are many who, like her, have fled from old, decrepit, brutal "husbands" to find Christ and then young husbands to whom his spirit of love has been imparted.



BEIRA GIRL, SOLD BY
HER MOTHER

At Beira I met a young, fine-looking girl who was "married" at sixteen years of age to an Englishman on payment to her mother of three pounds (\$15). She lived with him two years when he went to England "to marry an English girl," having first given their little child to the Franciscan

Sisters at Beira. Then her mother sold her to a German for five pounds (\$25), and she had been living with him for several years, but he was just leaving her to go to Germany to get a wife, and she was crying, for he had been kind to her and she did not know to whom she would be sold next. It is a universal practice in Beira and other Portuguese towns for parents to dispose of their daughters in this way.

Our Christian Ziyasi, married and loved, and well cared for by her husband, Mhlanganiso, our good teacher at Beira, has been a living illustration and wonder to the poor girls of what Christ can do for woman. They have inquired if it can really be true that a husband can love a wife as this Christian man does his, and express the wish that they might experience such love, but are hopeless that it can be for them. Many of the boys, who have become Christians at Beira, have it for their dearest wish and earnest request that a school for girls may be established by us so that the girls to whom they are betrothed may be brought by them to us and trained as Ziyasi has been, in order that they may have Christian homes in which to rear their children. They have recognized the vital center of Christianity and long to build their future life around it, but we



NATIVE EVANGELIST AND FAMILY



HOME OF NATIVE CHRISTIAN

are unable to gratify their request, as we have no means or workers to provide for this great need.

Here is a great region eight hundred miles long and two hundred miles wide in which one family of white and one of black missionaries are the only evangelical workers. It is the most thickly populated region of East Africa, containing at least 500,000 people, of whom a majority are women and girls. Here for two years we have been struggling to maintain our footing against great persecution of the native converts from the Portuguese officials. Fifty young men have learned to read, and some of them have become Christians, eighteen of whom are now at school at Mt. Silinda. No woman or girl has yielded to Christ openly, with possibly one exception.

We need some of these lovely and loving young American Christian girls to lead the African girls to the One who alone can redeem them from their misery and heart sickness. It does not seem possible that, knowing of the great need in that land and the wonderful rewards for those who are "wise" and "turn many to righteousness," this field so white to the harvest should not attract reapers to itself. God grant that it may.

THE SIVAS GIRLS' SCHOOLS

BY MISS NINA E. RICE

(A missionary of the Woman's Board of the Pacific)

(See *Frontispiece*.)

IF you were to visit our mission compound some day, you might find our high school girls drawn up as you see them in the picture to bid you welcome. You may be sure that they would all want a place to see and hear, even if it were a rather precarious position on a ladder. These girls can look very sober when they have their photographs taken, but in reality they are full of fun and curiosity.

The other day I carried "Webster's Unabridged" into the classroom, not expecting it to create a sensation. But in an instant, a dozen eager girls surrounded me, exclaiming over the book, the largest they had ever seen, and especially over the patent thumb index, which they pronounced "a miracle." Since that time they have felt an intense desire to use that wonderful dictionary.

It is only a question of directing their energy into proper channels, mental and spiritual. Their Armenian teachers, too, are young and enthusiastic, and we are glad to see how many good things they can plan without any urging from us. One of them sees that the schoolroom is untidy, and in a few days she has the whole school organized into committees to look after

floors, stoves and blackboards, and a great improvement is effected. Another teacher has proved herself fully competent to lead the Christian Endeavor Society, and the third teacher suggested a plan of group prayer meetings, which has proved very helpful.

On the Day of Prayer many of the girls were awakened to a new interest in spiritual things, and the different classes began to meet voluntarily for prayer, and to think of some work to do for Christ. Two or three classes



GIRLS' SCHOOL AT SIVAS

have been trying to earn money to pay the tuition of some orphan girls in the primary school. Last Sunday some of these high school girls proudly escorted their little orphan into Sunday school. She was wearing a pretty new dress which they had bought and made for her. The majority of our pupils come from Gregorian homes, but we have no difficulty in interesting them in Bible study and Christian work. We have, indeed, a great opportunity.

The frontispiece shows our senior and junior classes of 1906-1907 with their teachers. The seniors, with one exception, were orphans, and had been under our care in the boarding school and orphanages. Now all but two are to teach, some in villages, some in city schools, and some in their own orphanage home—all positions of trust. They are earnest girls, and we expect good things from them. This year, also, we are glad to see the

new seniors assuming more dignity, studying harder and realizing their responsibilities. One of them is helping in the kindergarten, and two in the Junior Society.

As a rule, the Armenian girls have considerable dignity and tact as teachers, and if they could have better training, would do excellent work. It is surprising to see how our young girls manage their little ragged Sunday schools of children, called from the streets into the little room of some friendly neighbor. We have two such Sunday schools, and never any difficulty in finding workers for them. At the beginning of school, before we had found time to plan and organize our work after the summer vacation, two girls came to ask permission to go to Hok-dar and begin the Sunday school. On their return they reported that the house where they used to have Sunday school was full of guests and could not receive them. They went two Sundays more without being able to find admittance to a house, but the fourth time they came back with beaming faces to tell, "We have found a room where we can meet every Sunday."



KINDERGARTEN AT SIVAS

This small picture shows our kindergarten teachers and children, with the woman who acts as janitor and caretaker. The principal teacher, one of Miss Halsey's graduates, takes much pains to teach her untrained assistants the principles of the work. Since we have no other training class, we find it very helpful to place some of our younger graduates in the kindergarten for a year before they go out to teach other schools. These children look happy, and indeed they are.

You have seen only a part of our nearly five hundred pupils. If you could see some of our schoolrooms with no seats or desks, and hardly any books, you might ask, "How can you keep school without these bare necessities?" But we have willing Christian teachers and eager children, and that is what makes a school a school.

EVOLUTION AS SEEN IN TURKEY

BY MISS ELIZABETH S. WEBB

(Missionary of the W. B. M. I. and Teacher in the Seminary at Adana, Central Turkey)

ONE day years ago the following letter was received by us in Adana: "This is to warn you that within a few days Mariam's mother will write you to send her daughter home, saying she is sick and needs her; but know that it is only a plan to get her into their hands to marry her to a worthless young man."



FOURTEEN-YEAR-OLD PROTESTANT BRIDE IN CENTRAL
TURKEY

The handkerchief over the face must on no account be removed in
presence of outsiders.

Could it be possible? Our little Mariam! She was only one of the little girls of the school still in short dresses. But "forewarned is forearmed," so when the letter came a few days later word was sent back that Mariam was very busy in school and we hoped they would be able to manage without her. Soon the mother herself, having suddenly recovered, appeared with the father, boldly asserting her real purpose.

Persuasion not availing, Mariam was carried off by her parents, and at once engaged to a man whose reputation was thoroughly bad. They said



VILLAGE SCHOOL IN CENTRAL TURKEY

she was fourteen, but she hardly looked to be twelve. Within a month she became a bride, like the one you see in the picture, passing at a single step from a little schoolgirl to the wife of a drunkard. Only one of the many cases of arrested development we see in Turkey.

The little fourteen-year-old bride of the picture might have been Mariam so far as appearance is concerned, for with the handkerchief over her face, which village brides must wear continuously for months, who could have told them apart. My sister begged the mother-in-law of this little bride to allow her to raise her handkerchief just long enough to have her picture taken, but, this being refused, she took her, handkerchief and all.

Years have passed, and the opportunities for growth denied our little Mariam are now opening before her children. Last fall a girl-teacher was sent to her village to open a school. Thirty-seven children came, but later ten were withdrawn because of the strong religious influence. Before Thanksgiving time, besides the regular lessons, the children had learned twelve gospel hymns.

At Christmas they sent the Board \$2.50 for the child widows of India, gathered by them mostly in cent and half-cent pieces. About \$1.50 has been given by them since then. Best of all, the teacher thinks about half of them real heart Christians.

Here you have them in the picture—another instance of evolution in process. We shall leave you to distinguish which are Armenians, which Greeks, and which Americans in this, our last picture. Do you wonder we believe in the theory of evolution as we see it in Turkey?

ONE WOMAN'S WORK IN SAPPORO

Our beloved missionary, Miss Adelaide Daughaday, now at home on furlough, has built up a strong and blessed evangelistic work in Sapporo. When she came home Miss Ada B. Chandler took her place, and the experiences recorded in the following letter show how deep is the missionary's hold on the community, and how great her opportunity:—

ONE night there was a very large fire just opposite, and it revealed to me as never before the love with which this home is held by those who have in any way been connected with Miss Daughaday. The loyalty which those men who come here to study showed to this Christian home in their midst, touched me more than anything else since I have been here. Before the engines were here, before I could even get down stairs, they were on the roof, in the intense heat, pouring on water. Crowds packed the streets, but these scholars guarded the house at every entrance, so that not a thing was touched; no injury was done to a single thing in or around the house. The recent fire at Hakodate, where there was a typhoon, and the larger part of the city was entirely destroyed, was too vividly before us not to feel most grateful for God's protecting care. At that time all the missionaries within the city lost everything, and had to flee to the mountains.

Miss Daughaday has kept a most attractive home right in the midst of a very busy center, with the university, normal and high schools but a short distance away. She has left it as she had it, so the work was not stopped by her going home. The consternation that people felt when they learned that Miss Daughaday's house was in danger, shows what an influence she

has had. Besides the scholars who were assisting, forty men left their cards at the door, to show their sympathy and desire to help. All day there have been callers, delighted that the home has been saved; some coming from a long distance, not knowing of it until reading the paper. Many said they wanted to help, but could not get near the house on account of the crowds.

There have been fifty connected with the classes since I have been here. Not all come at any one time, for I have sixteen hours of class work during the week. Among these are four Bible classes, and I think the interest in the Bible study is greater than in any other class.

Mrs. Rowland has a large work among the women; but there are ten women from the families of the professors and doctors, living near here, who come in once a week for English and Bible. The other classes are for men. These are from various stations. The Hokkaido government building is near, and the superintendent and four others come from there. There are five teachers. One is the principal of a school for nine hundred children. We had just opened a reading room for the public, and very gratefully received a Bible to be placed in this room in his school. These teachers have an influence over fifteen hundred children, and there are normal students besides connected with the classes. Five come from the telegraph office. There are several business men, and the others are from the university, normal and high schools. Some of these are active members of the church. One said he could not come all the time because he was superintendent of the Sunday school and also of the night school—a charity work carried on by the university students, having one hundred scholars of those who must work through the day. There are others who would not attend any church, but are attracted by the English. Still they become very much interested in Bible study.

Since Mrs. Bartlett went to Otaru there is no one to take charge of the organ at the church; so I help all that I can, which means twice on Sunday, Wednesday evening, and sometimes Saturday afternoon for choir rehearsal. Then once a month I go with the Bible woman to a distant church, where there is not a pastor at present. Here we have a meeting for the women, make calls and distribute tracts at the hospital, the head of the hospital being one of Miss Daughaday's scholars, whose family is now one of the most active in the church; so with the callers—yesterday after the fire there were twenty—one is kept busy.

In the next house to Dr. Rowland's there are four French Catholic priests, who have a school for French, English and Germans. Very near here are four Mormons—young men who are distributing tracts and their Bibles at every house. They are very kind in their manner. They have English

classes and teach the Bible. One of my scholars said, "They came to my house, but I said, 'I am Christian; go away, go away!'" But another very earnest Christian said: "I meet them often at the telegraph office, and they are so gentlemanly, very skillful in teaching English, and are teaching the Bible. My brother is going to their classes. There is really no harm about going, is there?" I told him how the Christian people of America look upon the Mormon religion, and the next time the brother came to my class. Now in a short time this brother must join the army. What influence will he take with him? Shall it be Christian or shall it be Mormon?

One scholar said as a boy he had been to Sunday school; then he had studied with one who was very enthusiastic in the teaching of Confucius, and he himself became an earnest believer. But he wished to learn English, and studied with a lady missionary, who taught him the Bible. For a long time he kept his belief in Confucius, until a brother of great promise, one of Miss Daughaday's pupils, became very sick from overwork. This was a very great disappointment to the whole family, and this sorrow led him to become a Christian.

Then speaking about the mercy of God, one said, "It means kindness and sympathy." Then I said I had just read that it meant favor to the guilty, and he said, "Oh, that is where Christianity differs from Buddhism, which has nothing for the guilty." This teaching is more for the moral and intellectual, and it takes some time for these more thoughtful men to grasp fully the idea of the higher and spiritual life.

Every Sunday the preparation for the Bible talk is to me like writing a sermon, and I spend one day every week on that. One said, "I tell your talk to my wife, and we talk it over, and I read the Bible, but I cannot understand about God as a spirit;" but he has certainly been thinking very deeply of late.

The other day two thousand soldiers passed the house on their way to a military drill. The next day crowds were passing to the horse races, and the thought occurred to me that drink would be freely given, so my helper and I stood all the forenoon by the house, giving out the leaflet of "The Black Valley Railroad," which Miss Daughaday left. All received them gratefully, although many owned that they drank the *saki*. One came back much troubled, and said: "Tell me more about it. Is there to be a lecture? My sons drink the *saki*."

I have been selling some Bibles, and have sent to the Bible Society for more, and hope soon to sell many.

THE BY-PRODUCTS OF CHRISTIAN MISSIONS

BY MARGARET J. EVANS

(Miss Evans is dean of the woman's department of Carleton College at Northfield, Minn., and she is one of the few women who are corporate members of the American Board.)

A HOSTESS of Mr. Jacob Riis once said to him: "How was it, Mr. Riis, that you, only a reporter, and one among many, unlike the others, so reported the crimes of lower New York as to rouse the city to reform the shocking conditions there?" The philanthropic reporter hesitated, gave one or two possible reasons, then added, "And then, you know, I am a Christian, and when a Christian sees a wrong, he must do his utmost to right that wrong." The missionaries sent as apostles to non-Christian lands have seen great wrongs, and while devoting themselves to their great work of preaching the gospel and giving religious instruction, they have done their utmost to right these wrongs, and each has proclaimed by deeds, as well as by words, "I am a Christian."

Every great productive industry has its by-products, which are often nearly as remunerative as the chief product of the industry. The waste of the cork-cutting industry gives the by-products of the stuffing for mattresses, cushions, fine powders, illuminating gas and chips for the making of vinegar. The manufacture of leather gives the by-products of the largely used artificial leather, artificial ivory veneers and glue; while glue, in its turn, gives the by-product of glue fat, made of the thin milk of lime used in the manufacture of the glue and the saponified fatty portions otherwise wasted. It is, in fact, a rare occurrence that a new industry is started without the production of some by-product for which a use can be found. When that greatest of modern industries, Christian missions began, certain by-products also came into being, those indirect but inevitable results of the missionary's religious work and Christian character; these were the impulses toward social betterment which took form in those institutions and movements grouped under the heading of philanthropic missions.

An experienced secretary of the Associated Charities of a large city recently gave as essential qualities for all workers in philanthropy four characteristics, a sound body, a trained mind, a good character, and "she must be interested in folks." The missionary sent out by a great board of missions is more likely than others to have these qualities essential to success in philanthropic work. The missionary is above all "interested in folks"; he is the good Samaritan, who acknowledges himself before God as neighbor to every needy one, and, therefore, he does not "shut up his compassion from him."

It is the love of God, "interest in folks," and the sense of need on the part of millions in non-Christian lands, which have produced as by-products of Christian missions the philanthropic missions.

The missionary has seen the crouching leper outcast wailing those "saddest, most dreadful, most utterly despairing of the words of the human tongue, 'Come not near us; unclean! unclean!'" She has seen the leper concealing his disease, giving his children the dread tendency, or infecting hundreds of others because, if he leaves home he has no place of refuge, and out of the missionary's pity have come the hospitals, and the settlements for lepers.

It is the missionary who originated and is encouraging the anti-foot-binding movement of China, until even the Empress is giving her authority to the movement. It is mainly the missionary who has aroused and kept up the agitation against the opium traffic, and who has procured medical treatment and asylums for its victims; it is he who has seen the prisoner not merely as a criminal, but as a man needing help and friendship.

Relief from the woes of famine, massacre and plague come naturally from the compassion of those who are Christian, and who are also "interested in folks." Each suffering individual appeals anew to this compassion. The sentiment is far from that of the United States senator to whom Mrs. Julia Ward Howe appealed for an individual suffering great injustice. The senator replied: "I am so taken up with plans for the benefit of the race that I have no time for individuals." Mrs. Howe annotated the letter with the words: "Our Maker has not yet reached this altitude."

Every lover of his kind must rejoice in every one of these by-products of Christian missions, and most of all in those which affect the welfare of children. Love for the child has been a growing passion among the philanthropists of Christian lands, and the Orient is fast overtaking us in this work.

The work for blind children exemplified in Miss Millard's school for the blind at Mazagon, Bombay, India, is an evidence of the spirit aroused by Christian missions. To put into the life of unhappy blind Bhasher, a victim of tuberculosis, joy in his skill as the best cane worker and as drummer of the school band; to give others the happiness of music study, to substitute for vagrant idleness creative craft, basketry and bead work and cane work—to do all this is to follow the example of Him who blessed little children.

The work for children in the Orient in the prevention of child labor follows even, if slowly, recent attempts to limit that labor in the United States. The aim as summarized by the philanthropic organizations in this country

is: to put an end to all night work and any harmful or overwork for those under sixteen, and to insure to all the ability to read. Although this aim seems Utopian for Oriental lands, yet the rumored proclamation of the Empress of China, giving her authority for compulsory education, seems a promising result of the agitation in America.

The fatherhood of God, the brotherhood of man, are strong motives to all philanthropic efforts; the sisterhood of woman makes also its powerful appeal. The little girls of the Orient suffer most from physical disease and want, from child labor and the degradation of their sex; they stretch out pleading hands to every woman of the favored nations.

The philanthropic missions are, as should never be forgotten, only the by-product of the religious missions. The irresistible appeal of the former is also an appeal for a larger support of the latter. The surest augury for the ultimate success of the philanthropic missions rests in the enlargement of religious missions. The religious side of mission work is hampered by those evils which the philanthropic missions seek to remove. To increase the efficiency of the main industry, Christian missions is the surest way to further the interests of the philanthropic missions.

THE NEW WOMAN IN CHINA

The first president of the Association of Collegiate Alumnae, which celebrated its twenty-fifth anniversary in Boston recently, was Mrs. James W. Bashford, wife of Dr. Bashford, formerly president of Northwestern University, and now bishop of China. In a letter sent from China to the Association for its birthday, Mrs. Bashford says:—

DURING the last three years it has been my privilege to witness China's rapid advance in the education of women. The officials and gentry are everywhere awaking to its importance, and the eagerness of girls for Western learning, even the highest, is fast becoming American in its intensity.

In Shanghai I enjoy the acquaintance of an estimable woman, who was a pupil in the first girls' school known in China, started by Miss Aldersey, an English woman, in Ningpo, when that city was opened to foreign trade in 1842. Mrs. Tseng Laisem has been closely associated with the educational progress of her country, having, with her husband, accompanied the first group of thirty Chinese students sent to America in 1872.

Seven years ago there were no schools for girls in China, save those established by Christian missions. Now there are a dozen in Shanghai, nineteen in Tientsin, twenty in Peking, twenty-five in Canton, and others in various parts, all under native direction. They teach modern branches in the modern way; there is in them no heathen worship, and Sunday is observed as a day of rest.

Educated young women are in great demand as teachers in the girls' schools opened by the government and the gentry. A native kindergarten teacher was recently offered a hundred dollars (gold) a month. Kindergartens and normal schools are a new demand of the times. A missionary college for women has been started in Peking, and others are in prospect in Foochow and Nanking. Members of the ruling Manchu dynasty have opened schools in their palaces. A Peking woman edits an excellent daily newspaper for women; Ningpo has a woman's club. A recent competitive examination resulted in the choice of four fine young women who have been sent, at government expense, to America for advanced study in preparation for future service to their country as teachers in high schools and colleges. Three hundred Chinese women are studying in Tokyo.

One of the encouraging signs of the times is the disposition on the part of Chinese college men to set the educated woman on a pedestal, and to permit no dishonor to be shown her. This was strikingly illustrated in the case of a teacher employed in two government schools, who proposed to take an educated woman as a secondary wife. His students rose in revolt, not against polygamy, as we might suppose, but against dishonor to learning, which all Chinese reverence. The wrong was averted, and the teacher lost both his positions. Some reformers have suggested that the first wife should hereafter be an educated woman. When this comes to pass, inferior wives will no longer have recognition.

Scores of American college women, engaged in mission work in China, are doing much to give wise direction to this wonderful new national government for the uplift of women. They are supplying the standard, and their schools furnish the object lessons, according to which the new government education is being largely fashioned. With unbound feet and unbound mind, there are no intellectual or spiritual heights which the Chinese woman may not hope to ascend.

A HINDU SCHOOLMASTER

BY MRS. HEPHZIBETH P. BRUCE

THE plague still numbers its victims hereabouts. A few days ago Dr. Grieve informed me of the death of a schoolmaster. She was called too late to have her medicine take effect; but she had an opportunity to speak of Christ, whereupon he declared plainly that he believed in Jesus Christ; and his wife added, "Yes, that is his religion." When asked if we should pray for him, he responded at once, and his face was illumined with a sweet smile.

He was known among our people as one who favored the Christians, for when a youth he had been brought under the influence of the Rev. Naragan Sheshadri, and had learned in the schools under his care the way not only of knowledge but of the highest wisdom. For some years after returning to Satara he had some government work in connection with the famine; and afterwards he had the enterprise to start a private school, where, in a little community, he gathered together the high and the low. If I asked concerning the different castes, as I sometimes did when I visited the school, he would point out the low, middle and superior castes, who were sitting side by side in a little room which furnished scanty accommodation; and sometimes the children might be seen sitting out of doors. The master had tact. He taught all who came. If he did not mind the proximity of the low-caste boys, why should the parents? At least, they could not afford to keep the boys at home, when the master took such an interest in their studies. On special occasions I have invited him to bring his boys over to our school to see some visitors, it might be; and at other times we were welcome to sing Christian hymns in his school. Thus, almost unconsciously, have the pupils imbibed some Christian teaching. He has thus prepared the way for future efforts, as perhaps he could not have done if he had been a baptized convert, but these were ways of confessing Christ which he improved.

MISSIONARY LETTERS

INDIA.—MADURA MISSION

Miss Mary T. Noyes, a teacher in the girls' training and high school, housed in Capron Hall, in Madura, writes :—

The high school still remains small, there being only twenty-seven girls in it. But we must remember that it is not very many years since parents were satisfied with merely a primary education for their girls, and now we have large classes in the middle school. One girl, who has just entered the high school, has been out teaching five or six years, and has now come back to fit herself to do better work. This is the first instance of this kind we have had. She has done splendid work, and is valued by everyone. Her father tried to arrange a marriage for her, but there is no one of her caste who is really worthy of her, so he has let the matter drop for the present.

Only one of our Hindu women is still with us. One has left town, and the other fell into bad ways, so we found it best to let her go. Our little Hindu sisters still study here, though one has been having a homesick fit, and insists on coming as a day scholar.

Eleven girls united with the church last Sunday. It has become the custom for them to wear white muslin *slavatics* on that occasion; and it is a pretty and impressive sight to see them stand and earnestly assent to the covenant. They come to us afterwards for a short prayer meeting.

I must tell you an odd idea we discovered the other day. A number of girls were sent to me because they had copied an exercise instead of writing it from memory. And says the teacher: "This girl, Thavamani, borrowed marks from Nesamani in history. I discovered it because I heard Nesamani say, 'You owe me two marks; you must pay back in the Bible lesson.'" We could not at first understand why Thanamani, if she wished to get credit for marks not given her, should not report marks not received, without borrowing from another girl who had done well. But it seems to them more honest than to appropriate marks given to nobody. Queer ethics, isn't it?

TURKEY

In explaining some of the needs of the work at Gedik Pasha, in the heart of old Stamboul, Miss Barker gives us glimpses of some of the workers, and shows us something how that useful work goes on:—

The first mentioned is the helper at the coffee room. Kerios Paletedes has had this work in charge for many years. A goodly number of young men frequent the place daily. There they have access to good reading matter, and have a quiet place for reading and conversation. The Greek pastor, Kerios Demetracoupoulos, has been in the habit of going there a good deal for the purpose of meeting young men and instructing them in the gospel message. Every Sunday afternoon the Young Men's Christian Association has a prayer meeting in the hall over the coffee room, and immediately at the close of that service, which is always in Armenian or Turkish, the Greeks have a preaching service.

The second is the helper in Sunday school, Rev. H. Krikorian, one of the most valuable workers in Constantinople. He gives a talk every Sunday to the children, after which he has a Bible class of men and women. He also has charge of the weekly evening prayer meetings. In addition to his work in connection with Gedik Pasha, he preaches every Sunday morning at the Bible House, and is the assistant editor of the weekly mission paper. A very busy man, but one who is always ready to do whatever lies in his power to help on the Master's work.

Third, Mrs. Bedekian, a pastor's widow, has been engaged in Bible-woman's work for some time. Wherever she goes she wins love and respect. She is also the moving spirit in the weekly afternoon prayer meetings held in the homes of the Protestant women. Once a week, I believe it is, she gives a report of her work to Mrs. Barnum.

Miss Ethel Jaynes, who went out in September to be an assistant in Marsovan, writes, under date of October 26th :—

If you know anything of the Marsovan station you know how little chance they have given me, since my arrival over two weeks ago, to be homesick or to overwork myself with letter writing. From Thursday evening, when Dr. Marden and I were escorted by carriages and horseback riders into the compound, until the following Monday, I was with Mrs. Hoover in her cozy four-room “flat” in the Riggs’ house. You would be delighted to see her walnut dining table, china closet, buffet, desk and other furniture made here by the boys at our carpenter shop. Of course she gave them the designs, and they were much astonished that she wanted the things so plain. She was very fortunate in having her cut glass and china wedding gifts arrive safely, so that when we entered her dining room, after our two days on a dirty Greek steamer and two on the road in native *khangs*, I thought I had landed in paradise, and I guess I have, for Marsovan is called, you know, the “Paradise of Missions.”

Prayer meeting in the evening brought the station members together—nineteen grown people in all—and visits to the college buildings, to some services, to the girls’ boarding school, and over the compound with Mrs. White helped me to get my bearings. Monday work began in earnest, and I moved to my room at the boarding school. Four classes a day, algebra, English writing, geometry and physics, besides the athletic work, is my program, with the addition of my own lessons in Greek, which I am taking at present four times a week. With a foundation of ancient Greek I hope to be able soon to acquire a working vocabulary and pronunciation.

Religious work comes in the form of morning prayers in the schoolroom, the teachers taking turns, as they do also in the Wednesday morning prayer meetings for the women of the station. For my special work I have accepted the office of president of the Christian Endeavor Societies—Armenian, Greek, senior and junior. As the joining of these societies is to the girls here practically what uniting with the church at home would be, there is a good field for work in gaining a large “active” membership. . . .

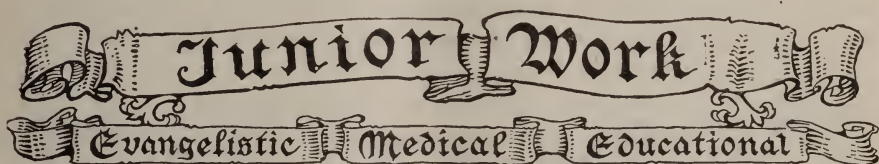
Last night a splendid thing happened, when at the celebration of the fortieth anniversary of Dr. and Mrs. Tracy’s arrival here, over 500 *liras* was subscribed toward a new city church.

CHINA

Our new missionary to the school at Diong-loh, Miss Elizabeth S. Perkins, of Alfred, Maine, sailed in early September in company with Mrs. Gracey, wife of our consul at Foochow. Secretary Taft and party were on the same steamer, and Miss Perkins’ letter of October 18th tells of some pleasant experiences :—

Two days' stop in Kobe on Mr. Taft's account gave time for me to spend one day and night in Kobe with Miss Cozad and with the college people, also a night and day in Kyoto, at Mrs. Dunning's and the Doshisha. In both these places I saw the kindergartens, Miss Howe's and Mrs. Learned's. At ten o'clock Thursday morning Secretary Taft paid a visit to Doshisha, and spoke in chapel to the students.

The Minnesota reached Shanghai on Tuesday morning, and Mrs. Sites was at the jetty to meet me and take me home with her to Nanyang College, where I had such a happy visit! That afternoon we attended a garden party given Mr. and Mrs. Taft by the Chinese of Shanghai, the heads of various guilds and societies. It was held in a beautiful new garden, which was decorated everywhere with flags, lanterns, flowers, etc. A beautiful silver bowl was presented Mr. Taft; then tea was served upstairs by girls from one of the mission schools, each one wearing a Chinese and an American flag, crossed and tied with yellow ribbon, the imperial color. Many people spoke of this affair as being a notable one, in that it showed such a friendly feeling between the two countries.



LEADERS IN COUNCIL

What kinds of handwork can boys and girls from nine to sixteen do at their circle where only a half hour is given to this part of the work?

(Will some one who has had experience along this line give us the benefit of the plans she has tried?)

In connection with this question, we thought you might like to know some things that the missionaries home on furlough suggest for boxes.

The article most in demand seems to be a square of bright colored cotton flannel, crocheted around the edge, feather-stitched or merely hemmed with silk of the same shade. Mothers in China and India delight to wrap their babies in a blanket of this kind.

The school bag made of a square of cloth is a popular present in Turkey and India. Fold three corners to meet in the center and sew a piece of bright colored tape to the fourth corner so that it folds down like the flap of an envelope.

In the nature of a scrapbook are the hospital fans. These are made by getting the plain white cardboard fans, and having the children paste small bright colored pictures of animals and flowers and a verse or two from the Bible, cut from the Sunday-school Quarterlies, upon them.

The missionaries in North China are anxious for little Chinese jackets. We have a pattern of the garment which we can furnish to anyone who desires to undertake such an elaborate gift. The work is all straight seams, but takes a little more time and patience than the articles previously mentioned.

Children in Turkey and Africa like American clothes, but Chinese boys and girls must have everything made after a Chinese pattern, otherwise they will be laughed at on the streets or in the schools.

Dolls are wanted everywhere, except in Africa. In India the missionaries ask that we send dolls with China heads rather than those with hair.

A number of small dolls is preferable to a few large ones, because they will go further and give an equal joy to the receiver.

We have a pamphlet telling what can be made for missionary boxes for the different countries which we can furnish you for your work.

The Almanac of the American Board, obtained at 708 Congregational House, tells, among other valuable things, exactly when shipments are made to the different countries, and may help you in getting your gifts in on time.



THE MEETING OF THE WOMAN'S BOARD OF MISSIONS AT WORCESTER

As we came together for our fortieth annual meeting, the thought of some turned back to the day of small beginnings, of seed-sowing, of feeling the way, unguided by rule or precedent. But in the gatherings no time was given to retrospect going farther back than the past year. "Present Day Ideals in Missions" was the theme running through all the sessions; ideals at home and abroad; ideals that are already taking on reality, and ideals still to be struggled for.

Tuesday, the day for the meeting of the formally chosen delegates, was given to the hearing of Branch reports and the discussion of problems in the work at home. For the first time these meetings were open to all interested women, and many availed themselves of the privilege. The reports told of

gains in attendance, in interest and in gifts in most localities. Manifestly the years of experience have brought strength and skill to many of the workers at home.

Mrs. E. H. Bigelow, who led the devotional half hour Wednesday morning, dwelt on our need of young women in our work, and their need of the work to satisfy and complete their own living. Mrs. S. L. Blake, in leading Thursday morning, showed us how we may keep tryst with Christ, and so be fitted for joy and success in service.

Three of the pastors of Worcester led our devotional services at the regular sessions: Dr. A. B. Chalmers, of Plymouth Church, where the meetings were held, Dr. C. H. Mix, of Pilgrim Church, and Dr. E. P. Drew, of the Old South, in whose auditorium we gathered for the session of Wednesday evening.

The reports of the Secretaries and the Treasurer, given Wednesday morning, were full of interest. Miss Stanwood summed up briefly and vividly the activities and changes of the home work and workers during the past year, telling of the progress of United Study, and of the going out and coming home of missionaries.

Miss Kyle's story of her work, as well as frequent allusions to her in the reports of the Branches, showed us anew how useful and how indispensable is her arduous service. Miss Lamson gave a *résumé* of the work on the field, showing that missionary work, when well rooted, will propagate itself, and will raise all its recipients to an improved life, physically as well as spiritually.

The report of the Treasurer, summed up in our December number, gives us both cheer and grave anxiety. An abstract of these reports, with the survey of the foreign field, has been printed, and copies sent out, so that one should go into every auxiliary. You will do well to get hold of it, and give it careful reading.

Miss Grace Perry, President of the Berkshire Branch, repeating the question of Jehovah to Moses, What is that in thine hand? showed that our resources are equal to our ideals, if only we will put these resources into active use. Back of our fingers is money enough to meet the needs, to replace burned buildings, to send out new workers. We must not rest till the great ideal becomes the real, that the whole world come to the feet of God.

As always, our missionary speakers were both entertaining and instructive. Miss Bushee, of Madrid, showed how the girls going out from our school, now the Normal and Preparatory School in Madrid, meet a great need. More than two thousand children in village schools are now under their care.

Miss Caroline E. Frost, of South Africa, told of Umzumbe Home, and the training given there to native girls, of its crowded and needy condition, and of the great good it brings to that community.

Miss Mary F. Long, of Chihuahua, pictured for us the beauties and possibilities of our great sister republic, making us feel the needs of its lovable, responsive people. The *colegio* at Chihuahua receives girls from all classes, and almost everyone goes out refined, earnest, Christian, to do blessed service as teachers, sometimes as preachers and social centers.

Mrs. J. S. Chandler, of Madura, described our Indian Christian sisters, making us feel their charm and power, secluded and hampered though they are. They enrich the church by their conservatism, by their loyalty, by their zeal and by their practical wisdom.

Miss Martha S. Wiley, told of the great opportunity in Foochow, where the life of the women without Christ is like a world without a sun. The opportunity is great but the workers are few and the equipment is poor. God has done his part; the Chinese have done theirs; have we done ours?

Miss Sarah Stimpson, of West Africa, related the story of one of their converts; at first a naked boy, then a carrier of merchandise, then a rubber dealer, a convert, a teacher, an evangelist, a real home missionary. Similar cases are common, as when these people find the light their first impulse is to carry it to their friends.

Miss Mary M. Patrick, of Constantinople, described the religious services in the American College for Girls in that city, an institution where Greek and Roman Catholics, Armenians, Jews and Protestants study together.

Miss Helen I. Root, of Uduvil, Ceylon, told an exciting story of the conflict between the spirit of Christ and the spirit of caste in their school—a story that it would not be wise to print.

Mrs. J. H. De Forest, of Japan, went swiftly through an account of the varied kinds of missionary work in that country, and we saw that every one was needed and ought to be enlarged.

The session on Wednesday afternoon was planned specially for young ladies, and hundreds of them filled the body of the church.

Miss Calder, Associate Secretary, talked to the girls on affections of the heart, saying that “murmurings of the heart” may really be the voice of Jesus as he says to us first, Come; then, Follow me; and afterward, Go ye into all the world. Enlargement of the heart will come when we gain the vision that makes one radiant, by looking at the Master and by looking at the field.

Mrs. F. E. Clark told how to gain interest in missions, as we gain interest on money, by putting something in. She illustrated successive points by many stories, certainly kindling interest as she talked.

Mrs. W. W. Ranney, of Hartford, who has recently visited India, gave a vivid description of the work of our missionaries in the villages there, adding stories of the devotion of the converts to their new faith.

Mrs. Daniels introduced Miss Ruth P. Ward, just starting for Foochow, and Miss Grace H. Stowe, soon to go to Kobe College. Miss Ward said she goes that so she may pay her debt, a debt of love to the Father who has given her the gospel. Though she has a brother and a sister who are missionaries in Turkey, she felt that she must go to the most needy field, and that seemed just now to be Foochow. Miss Stowe said that teachers are plenty in America and greatly needed in missionary lands, so she rejoiced to go to Japan.

Mrs. E. G. Tewksbury, of Tung-chou, made us feel that from the Chinese point of view they have good reason for disliking and distrusting "outside barbarians." The converted Chinese make the best of helpers to the missionaries, and the educated women bring great assistance, being refined, capable and strong. For four reasons we fail to grasp the unprecedented opportunity of to-day; we are "selfish, morally obtuse, lazy, cowards." Does the Master see us so?

The one exercise which no one ever is willing to miss is Miss Stanwood's presentation of missionaries. This year twenty-four were present: Miss Frost and Mrs. Bunker, of Southern, and Miss Stimpson, of Western Africa; Misses Cull, Stone and Ward, with Mrs. Browne and Mrs. Thom, of Turkey; Miss Root, of Ceylon, and Mrs. Capron, Mrs. Scudder and Mrs. Chandler, of India; Misses Ward and Wiley, with Mrs. Tewksbury, of China; Mrs. De Forest and Mrs. Pedley with Misses Bradshaw and Stowe, of Japan; Miss Bushee, of Spain; Mrs. Wright and Miss Long, of Mexico, and Mrs. Rand and Miss Foss, of Micronesia. Mrs. De Forest introduced her youngest daughter, Louise, as a student volunteer, and two other volunteers, Miss Weidau, of Northfield, and Miss Draper, of Mt. Holyoke, were in the group. Miss Ellen M. Stone presented Miss Adrianka Karaivanova, of Sofia, Bulgaria, now studying at Northfield training school.

Miss Lucia C. Witherby conducted the covenant exercise, always tenderly solemn, and the girls must have gone out convinced that missionary work is the grandest thing in the world.

Mrs. Henry W. Peabody gave a noble address on Thursday morning, speaking of Missions and Social Progress, the theme of the book for next year's study. She said that the secret of progress is given us in Luke xii. 31, and it is dangerous to try to reverse that order. Environment is not regeneration, sanitation is not salvation, but seeking the kingdom these

things, which we want and which are good for us, will be added. Missionaries have translated the Bible, established the printing press, given education and industrial training, stimulated commerce, carried plants across seas, helped the sick, trained nurses and doctors, cared for orphans, blind, deaf, lepers, banished barbarities, freed men from opium and rum, girls from slavery and prostitution, released women from the prison of harem and zenana. But greater than all these is the bringing one soul into spiritual life. The age of miracles has but begun—it is for us to carry it forward.

Dr. J. L. Barton thrilled the great audience of Wednesday evening with his picture of the Evolution of China.

The women of Worcester were tireless in efforts to further the good of the meetings and the comfort of their guests, and the ladies of the Old South Church gave a pleasant reception after Wednesday evening's session. The brightest of St. Martin's summer filled the sky for the three days.

With a few changes and additions last year's board of officers was re-elected, and the next annual meeting will probably be in Hartford, Conn.

THE YEAR'S WORK IN THE BRANCHES

(Gathered from the reports presented at Worcester)

THE gifts of Andover and Woburn Branch were larger than in any year since 1902, even slightly exceeding the amount asked of them by the Board; a record in which they find cause for gratitude and encouragement. One auxiliary exchanges leaders with the missionary society of the neighboring Methodist church, and adds a social hour to its program. Another cuts and bastes much patchwork in the summer, using postal cards as patterns that all may be of the same size, pieces to be sent to missionaries on the field, who rejoice to receive them.

Barnstable Branch received a new impulse from a tour by Miss Kyle, and larger gifts and fuller meetings testify to a deeper interest.

The Home Secretary of the Berkshire Branch invited the secretaries of auxiliaries, hitherto unknown, to meet her at a "recognition or acquaintance meeting," thus kindling a personal interest which proved helpful. This Branch also suggests parlor meetings of Branch and auxiliary officers once a year to talk over methods of work.

Eastern Connecticut brings a good story of gifts well beyond the amount asked, of much faithful study, and of the going out of the Branch Bulletin six times during the year. One thing that proved useful was a list of the

pledged work of the Branch printed on a large card to be hung in the meeting place of each auxiliary.

Eastern Maine says that "there is on every side an atmosphere of interest and a readiness to work, hard to describe but very real, and as we look back on the work of the year we thank God and take courage."

From Essex North comes the cheering word that the young people are developing a growing interest, and show, in many of the churches, a zeal and activity that are a stimulus to the whole Branch.

Essex South speaks of general interest in the United Study of Missions, and a most encouraging financial condition, adding, "Our aim this coming year is to do our utmost for the work and workers we love so well, praying that God will multiply our efforts and our resources."

"Little Franklin" came to the meeting joyful in the fact that, for the first time, she could bring a round thousand dollars to the treasury, and those who know the conditions will realize how much of effort and sacrifice this sum represents. We are sure that to the Master this gift means much.

Hampshire County Branch, too, rejoices in the raising of the whole sum asked of her, and attributes this success largely to the apportionment plan, "elaborated at one of our president's luncheons and entered into with some misgivings, but, on the whole, with great earnestness, by the women present." The secretary says, "We added a straw here and there where we thought the camel would bear it, and the response has been delightful."

Hartford Branch is happy in a full treasury, and in the going forth of one of her young women, Miss E. Gertrude Rogers, of New Britain, to the foreign field. Miss Rogers has been one of the Branch secretaries for Young People's Work, and she has gone to take the place of Miss McLaren in the girls' school at Van in Eastern Turkey.

Middlesex Branch has found that by loaning text-books and reference libraries at the conclusion of a year's study weaker auxiliaries can be enabled to pursue the course for the following year. At the spring meeting of the Branch missionary curios from different towns were brought together and placed on exhibition. The spirit of Christian fellowship is evidenced and developed by interdenominational missionary meetings.

The report from New Hampshire says that from all sides comes the news "of interesting programs, increase in membership and better knowledge of the work among the rank and file of our women. . . . The method of assigning definite work to the auxiliaries is with us past the experimental stage. We are confident of its usefulness and value, not only as a financial stimulus, but as a means of arresting attention and awakening interest in definite features of our work."

New Haven Branch finds the secret of success to lie in "thorough organization, division of labor and persistent effort. . . . Courage, loyalty, fidelity and perseverance have helped this branch to work out many of the difficult problems that are ever presenting themselves."

New York State Branch has long felt a special interest in the Foochow mission, and now is making a special effort, well under way, to raise funds for the erection of a new and sorely needed building for the hospital for women and children in that city. Interest in the United Study of Missions is growing, and "several of the department stores of their own accord keep in stock the mission study text-books, and some of the city dailies have printed, by request, a weekly column headed, 'Missionary Societies,' to which different denominations contribute items."

Norfolk and Pilgrim reports faithful work, but regrets the resignation of their faithful president, Mrs. Huntington, who goes for an extended visit to the East.

The North Middlesex Branch are finding much profit in general and faithful study of the United Study text-books, and the report speaks also of interest quickened by missionary addresses.

Old Colony Branch held its twenty-fifth anniversary this year, celebrating the day by making to the Board the largest contribution in its history. They have appointed a new officer, superintendent of Sunday-school work.

Philadelphia Branch reports four useful neighborhood meetings and a financial gain. "A new secretary has been appointed with special reference to the formation of new societies in the great state of Pennsylvania. The Congregational churches there are not very many or very strong;" but surely they should have a share in the great privilege of missionary work.

Rhode Island has had a successful year, both financially and in meetings. Mission study thrives in this Branch, and a normal class led by Miss Lathrop proved of so much value that it will continue this year. The work for young people in this state is especially vigorous.

Springfield Branch laments the loss of many officers by death and removal. The aim for the coming year is to increase the attendance at auxiliary meetings, several societies already reporting a gain as the result of individual work.

Suffolk Branch, too, mourns the loss by death of honorary president and treasurer, and ill health compelled the president to resign, but new and efficient officers fill the posts left vacant. The aim to place our missionaries in care of separate auxiliaries has been realized to a large extent. One of their missionaries, Miss Bessie B. Noyes, of Madura, has just been called to rest. The president suggested that for the summer vacation each member

of the executive committee take one missionary for daily prayer, and to prepare a gift and write a letter for that worker.

The official staff of the Vermont Branch has met with many changes. Mrs. Fairbanks, who has been president for ten years, retiring, as do the treasurer and the recording secretary. The report tells of meetings for mission study "so interesting that the members are impatient for their return." Perhaps the banner for *LIFE AND LIGHT* subscriptions should go to that Vermont auxiliary where thirteen members take ten copies.

Western Maine has felt through the year the good of the annual meeting of the Board at Portland in 1906. "The privilege to attend meetings, to listen to stories from the foreign field, told by the workers themselves, to come thus into personal relation with the work, resulted in many of the women returning to their auxiliaries carrying a message so vivid, so intense, that it awoke the slumbering ones, making them sit up and take notice of missionary events. This awakened activity is registered on our self-registering thermometer, the Branch treasury, which reads twenty per cent increase this year for the first time.

Worcester County Branch reports for the past year increase in membership, in interest and enthusiasm, and in receipts. All this largely because of a better acquaintance between officers and auxiliaries. The president and other officers of the Branch have visited many of the smaller auxiliaries, and Miss Kyle has made a tour in the county, and this personal touch has greatly increased the interest in missions. Junior work, too, is in a prosperous condition.

OUR DAILY PRAYER IN JANUARY

While the Zulu Mission shows a success commensurate to the heroic service there expended, yet to-day it needs special wisdom and patience, and therefore special prayer. The country is under British control, and the rulers, fearing the growth of an independent spirit among the natives, lay down many restrictions, some of which interfere sadly with missionary work.

The continued invalidism of Miss Day prevents her from active service, but she is still a beloved missionary. Mrs. Ransom assists in guiding and developing the work of the church, and does much for the wives of the theological students in Adams. Mrs. Taylor is now in this country on furlough.

Mrs. Bridgman gives much time to preparing suitable reading matter for the natives, and she speaks feelingly of the great need of literature. What

reading are all these thousands of children who are learning to read to find when they leave school? Many missions face this question, nowhere is it more insistent than here.

Mrs. Cowles visits schools and homes, and does much to help the women to better lives. Mrs. Bridgman's work is much like that of the wife of a busy pastor in America, and many homes are helped by her gracious touch.

A letter from Mrs. Maxwell, in *LIFE AND LIGHT* for September, 1907, gives a hint of her surroundings. Mrs. Le Roy must be busy, with work at Jubilee Hall, the home of the young men students, some teaching, and the care of home, children and many visitors.

Mrs. Bunker, with her family, is now in this country on furlough. Mrs. McCord, whose husband has charge of the mission hospital, finds many ways to help in his work, in addition to the care of her four little ones.

Mrs. Goodenough has done much for destitute and homeless girls in her city. Mrs. Wilcox has the care of her little sons, and visits and holds meetings for the native women. Miss Pixley does evangelistic work. Miss Price and Miss Phelps share the care of the great boarding school for girls. Miss Lindley and Miss Ireland give their time to evangelistic work mainly among women.

Inanda Seminary trains the girls in various industrial ways as well as in their books, and the teachers give earnest attention to developing a strong, Christian character. The average attendance last year was 135. Mrs. Edwards has given her life to Zulu women and girls, and now, though not able to work as formerly, she "still helps by her influence, and her wise judgment on important questions is indispensable."

In the Umzumbe Home also varied industries go on, and the spiritual needs of the girls are held to be supreme. Miss Frost is still detained in this country till she may grow a little stronger. Miss Smith has charge of the school, and Miss Seibert is associated with her.

Kobe College, now thirty-two years old, is under the care of the W. B. M. I., and has long been a strong force for good. Last year it enrolled 329 students. Miss Searle is the principal and Miss Torrey is the music teacher. Miss De Forest, daughter of Dr. De Forest, of Sendai, is also one of the teachers. Miss Gordon went last year to the college, and Miss Hoyt teaches physics and chemistry. Miss Pettee, the daughter of Dr. J. H. Pettee, of Okayama, teaches English literature and history of art.

Mrs. Cary teaches in the girls' department in the Doshisha, visits many homes, and works in Sunday schools. The work of Mrs. Davis is, in similar ways, reaching many women and girls.

Mrs. Learned's work centers in the beautiful Imadegawa kindergarten—

where is its circumference? Many homes are open to her visits, mothers' meetings, Sunday schools and other work claim her care. Miss Learned, her daughter, teaches in the girls' department of the Doshisha.

Japan and the missionaries there need special prayer in these critical transition times. The change in mode of thought and some details of outer life is so great and so sudden that they need a gift of special guidance to keep them from peril.

Mrs. Greene's chief work is in music, which she makes truly serviceable to evangelistic ends.

Mrs. Bartlett, new to the station of Otaru, is with her husband, reviving the activity of the church there, and doing much for the women.

The Bible women trained at the Kobe evangelistic school are useful workers, indeed they are indispensable to the missionaries, often coming closer to their native friends than any foreigner can. The graduates number sixty-five. Miss Talcott and Miss Barrows have long been teachers there.

Mrs. Gordon gives her strength mainly to her kindergarten, devoting the Sabbath to Sunday-school work. Mrs. Dunning adds to the care of her little children work for women. Miss Denton has charge of the girls' department at the Doshisha.

Mrs. Taylor is just returning to Japan after several years given to the care of her children in America. Delicate health still detains Miss Daniels in this country.

Mrs. Stanford, who won many friends in her care of the missionary home at Anburndale, returned joyfully to Japan last summer. She finds her chief work in teaching in the school for Bible women. Miss Hocking must give her first attention to language study.

According to the latest report we have eleven Bible women now working in Japan. Miss Cozad is one of the teachers who train these women.

Miss Ward is one of the teachers in the Baikwa school. Mrs. Pettée's work is varied, touching women in many helpful ways—calls, classes, clubs, visiting, and so on—a long list of activities fill all her days.

Comparisons are odious, but all who have seen it agree that no work in Japan is finer than Miss Adams' work for the poor. The frontispiece of *LIFE AND LIGHT* for July, 1907, and the article accompanying, show us a little of it.

Miss Wainwright does evangelistic work when in Japan. She is just returning from this country, having put her adopted Japanese son into one of our schools.

Mrs. Allchin's work outside her home is for women, and in musical ways. Miss Case is spending the winter at Denver.

The Baikwa school for girls is under the direct care of the Japanese. But Miss Colby is the one responsible person who mainly carries the load, doubly heavy since Miss Case, long her associate, has come home.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR MARCH

PHILANTHROPIC MISSIONS. Chapter V of *Gloria Christi*. Our book tells vividly of help given to lepers, children, widows and child wives, and of the breaking up of inhuman customs. We might well make all this more emphatic by dwelling on the misery of these classes where the gospel is unknown. Let some one picture the disease of leprosy and the life of its victim. Then we shall appreciate the work of missionaries in their behalf. One might send to Miss Emily C. Wheeler, of Worcester, for literature telling of the misery of orphans in Turkey and India, and of the care with which the missionaries train them.

A swift questioning would bring out the variety of evils with the cure of which the chapter is full. The aim of the meeting should be to impress deeply the great need of the heathen world, especially its women and children, and to show that the missionaries are meeting the need. Helpful articles will be found in *LIFE AND LIGHT* for February and July, 1903, October and November, 1904, May, August and September, 1905. In fact, all our work is philanthropic directly or indirectly, and almost all our missionary letters describe some phase of it.

SIDELIGHTS FROM PERIODICALS

HELP in our study of missions and social progress will be found in two articles on medical missions, one in the December *World's Work*, "American Healing Around the World," and the other, "Medical Mission Hospitals in Palestine," in the December *Missionary Review*.

In the December *North American* Governor Ide defends our policy in the Philippines under the title, "Philippine Problems."

Some present problems in China are considered in *The Outlook* for November 30th, by Bailey Willis, in his article on "Some Conditions in China," and in the December *World's Work* in "China's Awakening as Seen by a Japanese."

Problems in South Africa are described in "Native Situation in South Africa," in the December *Missionary Review*. A long article in the December *Missionary Review* describes the condition of the "American Jew," his past and his present, his numbers and his influence, his honors and his degradation. Other light on the Jews is given in the same magazine in a short article and in paragraphs. The November *North American* treats of the suffering of the Jews in Roumania.

"World Renaissance of Mohammedanism" is worthy of note in the December *Review of Reviews*.

Under the title, "Missions Investigated," in the December *Missionary Review*, William T. Ellis, of the Philadelphia Press, gives some criticism of missions, but more of commendation as the result of his newspaper tour round the world.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from October 18 to November 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bar Harbor, C. R., 11.50; Belfast, Aux. and Jr. C. E. Soc., 18; Calais, Aux., 11.50; Dexter, Aux., 19; Dover, Aux., 31.67; Ellsworth, 20; Fort Fairfield, 18.32; Houlton, 22; Island Falls, 21; Madison, 27.10; Norridgewock, 8.22; Presque Isle, 27; Rockland, 30.10; Searsport, 29.25; Skowhegan, 20.50; Waldoboro, 4. Less expenses Ann. Reports, 25, 294 16

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. S. P. B., 25; Biddeford, Second Cong. Ch., 6; Bible School, 5.25; Cumberland Co. Conf., 4; Gorham, Aux., 20; Greenville, Mrs. J. M. Hill, 2; Portland, Bethel Ch., C. E. Soc., 30, State St. Ch., Mrs. W. W. Brown 20, Aux., 19. Less expenses, 3.80, 127 45

Total, 421 61

LEGACY.

Wells.—Rebecca J. Wheelwright, by Joshua F. Wheelwright, Extr., 50 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. "In His Name," 20; Center Harbor, Aux., 7.50; Concord, Aux., 12; Hanover, Aux., 25; Littleton, Kathleen Lynch, 1; Manchester, First Cong. Ch., Aux., 32, Franklin St. Ch., Aux., 25; Newport, Jr. C. E. Soc., 3.50; Plainfield, Mrs. S. R. Baker, 5; Portsmouth, Aux., 17; Somersworth, Miss Caroline E. Robbins, 25, 173 00

VERMONT.

Bellows Falls.—Miss Frances R. Osgood, 5 00

Vermont Branch.—Miss May E. Mailey, Treas., Box B., Pittsford. A Friend, 3; East Berkshire, Jr. C. E. Soc., 10; Highgate Centre, King's Dau., 3; North Thetford, Jr. C. E. Soc., 3; Putney, 10; Rutland, Th. Off., 35.25; Stowe, 37; Vergennes, 4; Waitsville, 1; Windham, 5, 111 25

Total, 116 25

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Melrose Highlands, Aux. (prev. contri. const. L. M's Mrs. Carrie S. Guildler, Mrs. Helen B. Fulton); Winchester, First Ch., Mission Union, 20 00

Berkshire Branch.—Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield. Dalton, Two Friends in Berkshire, 250; Hinsdale, Aux., 11.88; Hoisatonic, Aux., 11.55; Lenox, Aux., 10.10; North Adams, C. R., 30.53; Pittsfield, South Ch., Aux., 33.41; Southfield, C. E. Soc., 5. Less expenses, 3.35, 349 12

Boston.—A Friend, 1,666 00

Essex South Branch.—Miss Sarah R. Safford, Treas., Hamilton. Lynn, North Ch., Aux., 20; C. R., 10; Middleton, Aux. (prev. contri. const. L. M. Mrs. Samuel A. Fletcher); Salem, Tabernacle Ch., Y. W. Aux., 30; Swampscott, Aux., 3.75, C. E. Soc., 5, 68 75

Malden.—A Friend, 15 00

Middlesex Branch.—Miss Mary E. Goodnow, Treas., South Sudbury. Framingham, Plymouth Ch., Th. Off., 82.45; Natick, Aux., 8.30; Saxonville, Aux., 10; South Framingham, Coll. at Branch Meet., 14.05; Grace Ch., Aux., 34.15; Mission Club, 2.65; Senior Branch M. C., 2.31; Jr. Branch M. C., 1.19; Y. W. Guild, 5.50; Wellesley, A Friend, 25; Wellesley College, Y. W. C. A., 250, 435 60

Millis.—A Friend, 14 60

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Brockton, Porter Ch., Aux., 15; Cohasset, Second Cong. Ch. (of wh. Aux., 6.27) (25 of wh. to const. L. M. Miss Annie N. Keene), 25.23; East Milton, Aux., 5; Randolph, Aux. (Th. Off., 26.80), 32.80; South Weymouth, Union Ch., Aux., 30; Weymouth and Braintree, Union Ch., Aux., 20, 128 03

Somerville.—Mrs. W. H. Hodgkins, 20 00

South Hadley.—Mt. Holyoke College, Y. W. C. A., 80 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Friends, 11; Chicopee, Third Ch., Aux., 4; Granville Center, Aux., 2; Hol-

yoke, Second Ch., Aux. (prev. contri. const. L. M.'s Mrs. Chalmers Chapin, Mrs. Louis F. Hayward, Miss Lucy Huneston, Miss Chrissie Ramage, Miss Jennie Somers, Mrs. Edward N. White, Miss Mary Whitten); Huntington, Aux., 10; Palmer, Second Ch., Aux., 65.77; Springfield, Mrs. S. L. Woodin, 80 cts., 93 57

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 41 Garden St., Cambridge. Allston, Aux., 53.16; Auburndale, Evan. Cong. Ch., Aux., 41, S. S., 16; Boston, Mt. Vernon Ch., Aux., 57; Cambridge, First Cong. Ch., Aux., 12.85, Pilgrim Ch., Y. L. M. C., 25; Dorchester, Second Ch., Aux., 40; Jamaica Plain, Boylston Ch., 22.26; Nonset Trinity Ch., Stone Aux., 6; Newton, Eliot Ch., S. S., Mr. Allan Emery's Cl., 1; Newton Centre, First Ch., Ladies' Soc., 47; Newton Highlands, Aux., 28.16, C. E. Soc., 24; Newton, West, C. R., 2.41; Roxbury, Eliot Ch., Aux., 19.33, Imm.-Walnut Ave., Ch., For. Dept., 25.68; Somerville, Highland Ch., Bible School, 13.34; Somerville, West, Day St. Ch., Home Workers, 5; Walpole, Second Cong. Ch., Mission Union, 27; Watertown, Phillips Ch., Prim. Dept., S. S., 3.28; Wellesley Hills, Aux., Th. Off. (25 of wh. by Mrs. J. R. C. to const. L. M. Miss Mary Gertrude Campbell), 40, 509 47

Worcester.—Off. at Ann. Meeting, 409 67
Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Princeton, Aux., 50; Upton Aux. (25 of wh. to const. L. M. Mrs. Angie H. Fiske), 30; Warren, Aux., 5; Webster, Aux., 34; Whitinsville, Extra-Cent-a-Day Band, 14.73; Worcester, Paul Favor, 1, Central Ch., Jr. Dept., S. S., 16; Lakeview, Aux., 1.54, 152 27

Total, 3,962 08

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Interest, 3.03; Alton Chapel, 1.75; Central Falls, C. E. Soc., 5, Infant Dept., S. S., 5; Providence, Academy Ave., Jr. C. E. Soc., 3, Beneficent Ch., S. S., 15, North Ch., Aux. (25 of wh. to const. L. M. Miss Jessie Clarke), 37.60, S. S., 11.76, Pilgrim Ch., Aux., 41.41; South Attleboro, Bethany Chapel, C. E. Soc., 10; Tiverton, Aux., 13.25; Wood River Junction, Ch., 1.75; Woonsocket, C. R., 3.59, 152 14

CONNECTICUT.

Eastern Conn. Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Norwich, First Ch., Lathrop Memorial Aux., Th. Off., 27, Second Ch., Aux., 33; Stonington, Second Ch., Aux., Th. Off., 11, 71 00

Hartford Branch.—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 112.50; Glastonbury, Jr. C. E. Soc., 25; Hartford, First Ch., Prim. S. S. Cl., 5; Stafford Springs, Aux., 2.20; Terryville, Aux. (prev. contri. const. L. M.'s Mrs. G. H. Bates, Mrs. J. E. Ellis, Mrs. J. C. Penn, Mrs. N. E. Moody), 144 70

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Black Rock, C. E. Soc., 10; Bridgeport, First Ch., Aux., 194.32; Canaan, Pilgrim Ch., M. C. (to const. L. M. Miss Charlotte R. Beckley), 25; Cornwall, Second Ch., Aux., 4.25; Cromwell, E. W., 20; East Haddam, Aux., 8.90; Greenwich, Fairfield Co. Meet., Th. Off., 34.52; Haddam, Aux., 6; Middlefield, C. E. Soc., 12.16; Middletown, First Ch., Aux., 24.66, Third Ch., B. B., 5; Milford, Plymouth Ch., Aux. (25 of wh. to const. L. M. Mrs. M. Elizabeth Davidson), 37; New Haven, Dwight Place Ch., Aux., 54.85, Grand Ave. Ch., C. R., 6; New Milford, Aux., 101; Norfork, M. B., 10; Whatsoever C., 20; Northford, Aux., 15.50, C. E. Soc., 11.25; Norwalk, Aux., 20; Plymouth, C. E. Soc., 10.40, M. C., 5; Portland, Jr. C. E. Soc., 5; Redding, M. Star C. (25 of wh. to const. L. M. Miss Eleanor A. Sanford), 30; Salisbury, Aux., 63.15, S. S., 65.56; Saybrook, Aux., 35; Sharon, C. E. Soc., 20; Shelton, M. C., 4.60; Southport, S. S., 30; Stamford, First Ch., Aux., 25; Stratford, Aux., 30; Washington, C. E. Soc., 15; Westchester, C. E. Soc., 5; Westport, Aux., 10; Wilton, Aux., 40, 1,014 12

Total, 1,229 82

LEGACIES.

Middlefield.—Mrs. Harriet L. Denison, through Treas. New Haven Branch, 200 00
West Haven.—Mrs. Susan P. Beardsley, through Treas. New Haven Branch, add'l, 3 66

Total, 203 66

NEW YORK.

Brooklyn.—Mrs. J. S. Bailey, Jr., 5 00
Corbettsville.—A Friend, 25 00
East Bloomfield.—Mrs. Eliza S. Goodwin, 5 00
Jamestown.—First Cong. Ch., S. S., 105 61

Total, 140 61

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson. N. J. N. J., Bound Brook, Good Cheer Club, 5; East Orange, First Ch., C. R., 20, Twinking Stars, 5; Orange Valley, C. E. Soc., 25; Plainfield, Aux., 50; Westfield, Ministering Children's League, 7; Pa., Philadelphia, Central Ch., Aux. (prev. contri. to const. L. M. Miss Jessie Smith), 112 00

OHIO.

Junction.—Mrs. M. A. Milholland, 5 00

IOWA.

Iowa City.—Cong. S. S., 5 00

Donations, 4,465 90
Buildings, 1,666 00
Specials, 185 61
Legacies, 253 66

Total, \$6,571 17

Board of the Pacific

President.

Miss LAURA M. RICHARDS,
Saratoga, Cal.

Treasurer.

Miss MARY McCLEES,
Adams Street, Oakland, Cal.

Foreign Secretary.

Mrs. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light.

Mrs. J. K. McLEAN.

SURVEY OF THE YEAR

In the survey of the year we read: "The letters of the year show how sorely our missionaries feel the loss of our dear Mrs. Farnam:—

"And the stately ships go on
To their haven under the hill;
But oh, for the touch of a vanished hand,
And the sound of a voice that is still!"

"To us she was a *voice*—I think I have never heard such a voice—one that commanded our best attention while she made the conditions of other lands real to us, made statistics picturesque, and convinced us of the need that we should immediately be about our Father's business. It was like a trumpet call to action, every one of the thirteen years she stood before us. To them she was the *hand*, the helpful, loving hand, that reached out and took hold of their needs in sympathy and tenderness and efficiency. We can understand how they must miss her, how they must feel almost as if the wires had been cut, and must wonder sometimes if we are at our post holding the ropes."

A missionary says: "We feel ourselves deeply bereaved. Mrs. Farnam's death is a great loss to us as to you; nay, greater, for she so well understood our conditions and opportunities. We praise God for those who have gone, and pray for others like them to take their places. I often think you in America have the hardest end of the row we are hoeing together. May God give courage, a high enthusiasm, and a sweet sense of approval."

TURKEY

BROUSA

It is a decided shock when reading in the *Christian Herald* a charming description of Brousa, with its glorious Mount Olympus and its 365

mosques, suddenly to come upon the statement that the American School for Girls is inadequately housed, undermanned and poorly provided for. Miss Powers and Miss Allen have certainly made this very real to us this year. They have asked for: 1. A special grant of \$110 for repairs, and we have had the pleasure of sending it to them. 2. Permission to start a Greek department. 3. A teacher of needlework. 4. For a new missionary. 5. A new building. 6. A delegation.

"I should like to have some woman do this grand thing—give us a new building," writes Miss Powers. Then she adds a plea for a delegation of two ladies from the W. B. M. to spend the month of October with them; this she considers a matter of vital importance. The schoolgirls themselves have written the report of the school this year, in a budget of charming letters, in good English, in clear, fine script. From these we learn that they have forty boarders, including four of the Greek department; that they rented a tumble-down building adjoining their yard and made it into two small dormitories and a tiny room for a teacher; that they do not mind the prospect of sleeping in hammocks when new pupils crowd in upon them, provided they are not swung too high; that nearly all of them belong to their Christian Endeavor Society with its consecration, missionary and prayer meetings; that each gives according to her ability, and so they send a child to school in far-off India, and support a poor Armenian boy in Konia, and pay the tuition of a pupil in their own kindergarten; we learn that they made \$48.40 in an entertainment on February 22d, though probably Turkish censorship would rule out any allusion to George Washington; that they have happy times on Christmas and Thanksgiving, and take walks in the beautiful foothills and gather sweet flowers; altogether rounding out their womanhood after the ideals of the dear American women who inspire them.

Very warm words of praise come from the whole mission at Constantinople, as they refer to the efficient work of those who are carrying the burdens of our school, in this old historic spot.

All who have followed our work in Turkey will rejoice in the good news that the Turkish government has this spring formally recognized our American Board institutions, and placed them equal in rank with those of other great powers.

SIVAS

From Sivas, away in the interior of Asiatic Turkey, comes a report of a splendid Sunday school of six hundred, with fifty eager and earnest native teachers. Miss Rice says: "Our schools are full this year, and seem like an army when together. We have no room large enough to hold all

together." Referring to some special gifts, she adds: "They make just the difference between discouragement and hope for next year, and assure us that God has not forgotten, but is helping through your generous and loving hearts." It encourages us to believe that in some other questions which money cannot solve, God will also open a way. She takes us with her for a Sunday in an Armenian village. On the way to church we are soon in the midst of a crowd of poor country folks, ragged boys, sickly, sore-eyed babies, unkempt girls and women who beg for a teacher. One old woman said: "We are fools; we blaspheme and don't keep the Sabbath; we cannot read and have no shepherd." "Do sit down and sing to us," said another, "and give us some advice." So we sat down and sang to them of the Good Shepherd. "Take me, too, I beg, O Lord; strengthen my weak feet, and forgive all my sins, that I may be thy lamb."

When at last we came to the Greek church, an old stone building with an altar and a few dingy pictures, all we could get out of the ancient Armenian which the people cannot understand was: "And there was darkness over the land," and "Lord have mercy upon us." To Miss Rice, these two sentences exactly expressed the spiritual condition and blind prayers of the people. "This," she adds, "is only one village of many; but it appealed especially to me, and I want to take the teachers and visit it again this summer." "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

CHINA

FOOCHOW

Mrs. Hubbard's charming report of the work in which we are so deeply interested at Pagoda Anchorage is a revelation to us; how it makes us love those strong young women in the training school, who are poring over such books as Drummond's *The Greatest Thing in the World*, and Tolstoi's *Where Love is, There God is Also*, and who became so interested in the Book of Joshua as to draw the subjects of their essays from it when they came to the great event—the first commencement of the Foochow Training School.

Mrs. Hubbard says: "It was a fine-looking class who came up on the platform to receive their diplomas, already neatly framed in light native wood. And as we looked at their earnest, intelligent faces and Christian, womanly appearance, contrasting them mentally with what they were only three or four years ago, the wonderful transforming power of Christian education was proven more forcibly than ever. Let us pray that as these women are scattered about through this district, either as Bible women and station class teachers or in the quiet home life of preachers' wives and

Christian mothers, they may constantly exemplify the leading thought of the graduating address, 'Obedience to God's Will and Service to Man.' Only in this way can they help to fulfill the ideal for which the woman's training school was founded, obedience and service."

And how our hearts go out to the noble band of Bible women, who, in the midst of persecution, in weariness and in hardship, need our prayers and our sympathy as they press on, so brave and faithful, that we wonder almost if we are worthy to be counted their sisters.

Mrs. Hubbard closes with a beautiful picture of a village called, "Tucked-away," nestling among the mountains, to whom one of these Bible women went in response to an eager call for a man to teach them. Under this embarrassment she won a place for herself, and taught men as well as women and children. And these dear, poor people, when they heard of the Christians at the chapel contributing to the men's native missionary society, inquired if there was a woman's society also; and on finding that there was, insisted on having a share, too, in the contribution. "For," said they, "when we could spend money to worship our idols and spirits last year, and got only fear and trouble in return, we surely must make some offering to the true God from whom we are receiving so much of peace and blessing this year." We venture to say that there was no gift more precious than this \$1.50 offered with such spontaneity of love and gratitude.

TITHING IN AFRICA. Some women among the Benito Christians, when they prepare ten sticks of cassava, the staple food in West Africa, carefully lay aside one stick for the Lord. This means much, for to prepare cassava is arduous work, requiring patience, any amount of time, and much muscle. It is done entirely by the women, the burden bearers of Africa.—*Missionary Review*.

MORAVIAN WORK. Evidently our Moravian brethren work on the frontier. Their annual report tell us that at one of their stations in East Africa six persons were killed by lions, the missionary himself having a narrow escape from the same fate.

Their new church, just erected in Alaska, has a steeple so constructed that it serves for a lighthouse to vessels entering the Kuskokwim River; a very useful arrangement, as quite a number of vessels carrying goldseekers go up the stream every summer.

In Nicaragua the stations suffered from a tornado followed by an earthquake and tidal wave, so that much property and some lives were lost. Their missionaries in the lofty valleys of the Himalayas are translating the Bible into classical Tibetan and some minor dialects.

Board of the Interior

President.

MRS. LYMAN BAIRD,
No. 9, The Walton, Chicago, Ill.

Recording Secretary.

MISS M. D. WINGATE,
Room 523, 40 Dearborn Street, Chicago, Ill.

Treasurer.

MRS. S. E. HURLBUT,
1454 Asbury Avenue, Evanston, Ill.

Assistant Treasurer.

MISS FLORA STARR.

Editor of "Mission Studies."

MISS SARAH POLLOCK, Room 523, 40 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

MRS. G. S. F. SAVAGE, 628 Washington B'd, Chicago, Ill.

THIRTY-NINTH ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

BY MISS FLORENCE A. FENSHAM

THE thirty-ninth annual meeting of the Board was held at Omaha, Neb., October 29, 30 and 31 in St. Mary's Avenue Congregational Church. Mrs. Lyman Baird, president of the Woman's Board, presided at all the meetings, which were largely attended by delegates from fifteen states and by friends from Omaha and the surrounding towns. It is long since the annual meeting has been held so far from Chicago, and all felt that there was a distinct gain in going to Omaha in the opportunity afforded of meeting branch officers, many of whom have heretofore been known only through correspondence. The hospitality tendered by the ladies of Omaha, too, was cordial, and warmly appreciated by their guests.

The outstanding features in the conference of three days were four: viz., the discussion of new and better business methods for securing gifts; the need of a more systematic training of societies in missions, especially among children; the wonderful awakening in China; and a new enthusiasm and devotion for the cause of Christian missions.

In the matter of business, the estimates for the new year were first presented clearly and in careful detail by Miss Wingate, the secretary of the Board, and Mrs. Hurlbut, the treasurer, preparatory to the regular business meeting on Thursday. The advance in appropriations was mostly

for added equipment and for new buildings. The value of personal solicitation in securing gifts was repeatedly emphasized.

The afternoon conference of Tuesday brought out the need of more intelligence and a better understanding of the movement. Classes in study, children's societies with more carefully adapted programs, mission lessons which should appeal to boys, a wider view of the scope of missionary work, were among the suggestions made for advance in this line. In fact, all through the meeting there was evidenced a larger conception of the Christian missionary movement. This was especially seen in the inspiring address of Mrs. Helen Barret Montgomery on Tuesday evening, when she outlined the different directions in which the world's knowledge has been enriched by the contributions of missionaries, as in archæology, philology, printing, geography, and even in politics, in the awakening of new ideals of personal right and liberty.

Perhaps the greatest enthusiasm of the meeting was created by the addresses which set forth the remarkable awakening in China, to which one after another of the missionaries from China witnessed. The whole subject was ably presented on Wednesday evening by the Rev. A. N. Hitchcock, D.D., district secretary of the American Board of Commissioners of Foreign Missions. He defined the movement as threefold, indicating a desire on the part of the Chinese for political change, for better educational advantages, and for a higher ethical and moral standard of living. In view of this new opportunity offered the missionary movement, a strong appeal was made for a larger force in China in the near future.

No one could, however, attend these conferences without feeling that whatever the subject under discussion, a deep devotional spirit underlay them all ready to be awakened to expression at any time. To the addresses of Mrs. Lydia Lord Davis, and her appeal to the real motive of all this work, a personal consecration to Jesus Christ, and to the earnestness of Miss Frances B. Patterson, field secretary of the Board, this devotion quickly responded, and the consecration meeting at the close was profoundly impressive.

The addresses by missionaries were unusually good, full of experience, pathos, humor and appreciation of the splendid possibilities of their work. The missionaries present were: Mrs. C. A. Nelson, Canton, China; Miss Gertrude Wyckoff, Pang-Chuang, China; Mrs. W. M. Stover, Bailundu, Africa; Miss E. C. Redick, Ochileso, Africa; and Miss M. M. Foote, Erzroom, Turkey. Three new missionaries under appointment were presented at the closing session on Thursday; the Misses Edna and Vida Lowrey, for China, and Miss Helen H. Stover, who returns to Africa with her mother.

During the meeting news was received by telegram of the death of Mrs. J. F. Temple, of Chicago, for many years associated with the work of the Board. Resolutions were passed expressive of appreciation for her work and sympathy with her friends. Mrs. Lyman Baird, Chicago, Ill., was elected president for the new year.

A TRIP TO THE WOMAN'S CONFERENCE IN THE WEST CENTRAL AFRICA MISSION

BY MISS NELLIE J. ARNOTT

BENGUELLA, AFRICA, August 21, 1907.

THE Monday morning before the Conference I left here with six *tepoia* men and two load men; also thirteen of our women church members, representing the station and out-stations, went with me. With the exception of three the women had their babies on their backs, and each carried her basket on her head, containing a little food for the road, a clean cloth and shirt, and her books.

For a time we traveled together, but the *tepoias* soon left all of the women except two behind. We arrived in camp about two o'clock, and leaving the carriers to gather wood and prepare camp, I went a short distance in the woods, and had a quiet afternoon for reading and thought.

When I returned to camp about supper time I found my cot bed up under a big tree, which they had surrounded with branches and bushes, leaving it open above. It is called in Unbundu a *saika*. They had a good fire, so in a short time I was enjoying a cup of tea and a supper of cold chicken and potatoes, which had been baked in the coals.

The women, whom we had left behind, made a mistake in taking another path, and so slept at a nearby village. We were sorry to be separated from them, but it was so cold that it was really better for them with their babies to be in a village.

After supper all gathered around the fire, and we had prayers, after which we sang until we were tired. Then soon all settled down for the night. The two women each made a bed of leaves on the ground in my *saika* near the fire. Although they kept a big fire all night, still they found it rather cold. I slept very comfortably.

With the first streak of morning light all were astir, and we were soon on the path again. Just before arriving at Ocilonda we overtook our lost women, and so we all entered Ocilonda together. We stopped there for

a rest, and I called on Mrs. Figg and Mrs. E. Sanders. Then we went on to Chualonda, which is only two hours distance. We arrived shortly after noon, and found that missionaries and women from some of the other stations had already arrived. All afternoon they continued to arrive from the different places, and we were kept busy and happy in meeting each other, and in greeting the women.

Chualonda is one of the stations of the English Mission, and located there are Mr. and Mrs. Murrian, with their family of ten children, and Mr. and Mrs. Phillips, who have two little boys. Mr. and Mrs. Murrian and Mr. and Mrs. Phillips are colored people from Demerara. Mr. Phillips teaches the children of the two families, so they are receiving quite a good common school education here, but they are ambitious children, and really should be sent to America for education, as they complete their studies with Mr. Phillips. Jack, the oldest boy, has already completed his studies with him, and is now doing carpenter work for some Portuguese. I saw some of the doors he is making, and they look well. He is saving every cent, he says, to take him to America. He is also spending his odd moments in studying medicine, under the direction of his father. Ever since knowing Jack I have longed to see him placed in one of our American Missionary Association schools. He could work his way through could he once get there. I have often wished some of our large givers for the promotion of education at home, could reach their hand across the sea to this lovely family in Africa, and help educate them.

Mr. and Mrs. Murrian are fine missionaries, and are doing a noble self-sacrificing work for the people of Africa. Their children are well trained; and Jack says, when he gets a good education he wants to go to the Interior and spend his life there. I hope some, who read this, will be led to pray for these children, that the way may open for their education.

Miss Phillipson, an English young woman, is also located at Chualonda. These three households very pleasantly entertained seventeen missionaries during the conference. I was with Mr. and Mrs. Murrian and family. The closing evening we all took supper together at Mrs. Murrian's. Twenty adults and fourteen children sat down together. You may be sure we had a happy time.

The conference closed Thursday evening, and Friday morning all turned their faces homeward. On the return trip I had the pleasure of Mrs. Wellman, little Alice and Mrs. Ennis' company, as they came home with me. Friday we took dinner with the ladies at Ocilonda, and then traveled until late in the afternoon, camping that night at the same place I did going. We arrived here at Kamundongo about noon on Saturday and Mrs. Sanders

had a good dinner awaiting us. Mrs. Wellman and Mrs. Ennis remained with us four days and then went to Chisamba for a visit there.

In a letter I wrote last year I told you about Buta, one of our church members whose wife had died, and who had gone to his relations' village to teach them the way of Life. This village being about ten miles from Ocilonda, has become one of its out-stations. Buta has done all the work there without the help of white missionaries, and he now has a good daily attendance at his school and there are a number of believers. Every Sunday he and a few followers attend the services at Ocilonda. This season they are putting up a house for school and meetings. The week before conference Mr. and Mrs. Figg visited this village, and they told me Buta's work gave every reason for rejoicing and gratitude. While there Mr. Figg married him to one of the women who has become a believer. Now that he has a home again he has taken his little girl to be with him.

After Mr. Sanders left for the coast I shut up my house and moved in with Mrs. Sanders. It makes it very lonely when Mr. Sanders is away. He will likely be away in all about ten weeks.

Two weeks ago a woman with her two-year-old child came in one morning from our out-station an hour away. She is the wife of one of our church members, and she herself is in the catechumen's class. When a child she was bought in the Interior and brought to Bihe. Her owners live near her husband, and, as far as I know, have made no claims on her since she was married. Her husband is planning to move to Camba this season, and when her owners heard they were to leave these parts they laid hold on her and her child and took them to their own house. They were preparing meal to go to the Interior, and told her they were going to take her and her child with them and sell them for oxen and rubber. The day she came here her owners had gone to a funeral, so she ran away. She is now staying in the girls' compound. Her husband brings her corn and food from her field. She is safe here as they do not dare to take her from the station.

It is only because of the grace and goodness of God that we were not born in this dark land. It should make us feel very thankful to God for the blessings that surround our lives in America when we realize the conditions in which these people are born. Still they are dear to God and for them Jesus died. My heart often fills with joy for the privilege of being here myself, and of knowing you are helping in this blessed work by your prayers and gifts.

THE WAITING PEOPLE IN TURKEY

BY MISS CHARLOTTE WILLARD

A POPULAR Turkish proverb says that when God wants to make a man happy he lets him lose his donkey and then lets him find it again. No doubt the originator of the saying was one of the many men to whom a donkey is a most valued possession, and perhaps the sole source of revenue. There is truth in the proverb. During the past three weeks I have, in vision, lost my most valued possession, and now rejoice with new joy that it is in reality still my own. Sitting on a dirty mat in a house scarcely fit for cattle, surrounded by a swarm of attractive, ill-clad children, and four or five bare-footed women, spinning thread for their hand looms—as I have in these weeks repeated this experience in the homes of a dozen different villages—a vision of myself as one of these women, as born to their life and condition, has come to me. Then I have said, as long as the summer sunshine lasts and the work in the fresh air of the harvest fields, and so long as perfect health is granted, I can stand the outward conditions; but let winter come, and life in that terrible, dark, smoke-filled, breathless room, or let the least sickness overtake me—the very thought brings a sinking feeling as if I were doomed to it all.

Women have said to me in these days: “Faith? Yes, I have faith; I make the sign of the Cross; I kiss the crucifix; I have faith.” “No school, no church, no priest, we live like animals.” “Do we understand what is read from the Bible? you ask. How can such as we understand?” These people are Greeks. In the Marsovan field, as a whole, the Greeks far outnumber the Armenians.

Any good map of Asia Minor will show the location on the Black Sea Coast of Samsoun, which is the seaport of Marsovan, a city some sixty miles to the southwest of it. In the region above referred to it is estimated that within an area sixty miles square, there are six hundred Greek villages, in the majority of which the gospel is practically unknown. How are these people and thousands of them in like condition to be reached? In the way in which some of them have already been reached, only the efforts, men and means ought to be greatly multiplied if those now in middle life are to have a fair chance to know our Lord.

In Derekeuy, a village whose splendid mountain scenery and sturdy, hard-working people remind one of Switzerland, there is a strong Protestant church. There the wife of Uncle Lazarus is known as “the woman whose headache brought the gospel to our village.” The doctor, who was called

from the nearest city to attend this woman, taught the people something of the Bible, something about prayer, and that their empty forms were not pleasing to God. The women and the girls who eagerly tell the story (now a quarter of a century old) add, "The doctor came at intervals for two months and then stole four *liras* from the house where he lodged, left us, and has never been seen since. He sold us his religion, and it was a good thing for us."

A young man then studying for the priesthood laid hold of all the doctor could tell him, and instead of assuming the priestly robes as he was about to do, became the first evangelical Christian of that region; his ability to read made it possible for him to search the Scriptures for himself and for others. The days which followed were days of new life and of persecution.

The Derekeuy church is now a strong center of evangelical teaching, its people having long since assumed the responsibility of carrying the gospel to sixteen neighboring villages. On Sunday morning groups of people may be seen coming from villages far and near to hear the truth, and to worship in their very attractive, light, commodious church. Every day children come over those same hills to attend the Derekeuy school. Three days in the week the pastor evangelist spends in personal Christian work in the homes of the villages.

This church has now one hundred and ninety-three adherents, the majority of whom are males; and many others are hearing the gospel through them. From almost the beginning the Derekeuy people adopted the system of tithes, and have had a marked spirit of independence coupled with definite plans for church self-support. While they have in the past needed and received help from the American Board, now no part of their work is supported by foreign money. The teacher's salary is paid by the people; the pastor's salary is paid in part by the church and in part by the native home missionary society. The work is for the people and by the people.

No foreigner can evangelize the people. The work must be done by those who are of themselves in language, mode of thought, custom and character. The part of the foreign missionary is to prepare picked men and women to do the work; it is to help in the support of native preachers and teachers when necessary; it is to visit the workers, plan with them, see new opportunities, and meet them strongly.

For the accomplishment of our part of the work men and women who know God and are known of him are needed. Money is needed; not to relieve the people here of anything which they can do, but to do the thing they cannot do, and to open the way for them to do it all.

The Derekeuy preacher is a graduate of the Marash Theological Sem-

inary; his wife, a very efficient worker among the women, graduated from the Harpoot Girls' School; the wife of the strongest man in the community gained her knowledge of the truth in the Marsovan school; Parash's daughter was trained in Marsovan, and is now one of the strongest workers among Greek women. Elder Anastas' daughter is another girl who was brought from a Derekeyu home and educated in Marsovan, although her father could do no more than clothe her; she has fulfilled the hopes of those who provided for her. The training of such workers requires money; our American schools must be strongly sustained; American teachers of the very best must be sent out; new buildings and improved equipment must be provided as the demands of the work increase; and scholarship money must be available for village students.

The lack of money and the lack of men is something at which angels must marvel. The opportunity is ours, not theirs; the far, clear vision is theirs, not ours. The opportunity and the vision might be ours if we were not slow of heart to believe all that the prophets have said.

As Miss Edith Dickie, a missionary of the Presbyterian Board, was passing through the streets of Ningpo, China, she met an intelligent looking man and woman, the former carrying umbrella, lantern and torch in his hands, the latter a gong, dust pan and native broom. Their child was ill; they had been told one of its spirits had left it, and they were looking for the spirit, with gong to call its attention, lantern to find it, broom and dust pan to sweep it up and carry it home.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 10, TO OCTOBER 23, 1907

COLORADO	279 06	IDAHO	11 00
ILLINOIS	11,545 60	TENNESSEE	1 00
IOWA	5,872 73	AFRICA	10 00
INDIANA	460 77	CHINA	12 00
KANSAS	254 20	MISCELLANEOUS	62 30
MICHIGAN	1,300 79		
MINNESOTA	326 85	Receipts for the month	\$23,991 22
MISSOURI	774 94	Previously acknowledged	74,254 84
MONTANA	25 00		
NEBRASKA	399 25	Total since October, 1906	\$98,246 06
NORTH DAKOTA	261 54		
OHIO	112 70	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OKLAHOMA	162 58	Receipts for the month	\$474 25
SOUTH DAKOTA	376 87	Previously acknowledged	2,040 86
WISCONSIN	1,701 66		
WYOMING	40 38	Total since October, 1906	\$2,515 11

MISS FLORA STARR, Ass't Treas.

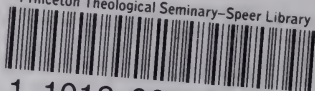
For use in Library only

For use in Library only

I-7 v.38

Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7436